PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, APRIL 26, 1961

Falling Into the Hands of God

George E. Failing

I Chronicles 21:13

I CANNOT prevent it. I am going to fall into the hands of God.

Why should I not want to fall into the hands of God? Those are the hands of an Infinite Love. "No one cares for me like Jesus" is more than a sentimental phrase. It's true. No one knows me as He does; no one can love me as He can. His love is comforting and healing, corrective and supporting.

His are the hands of Mercy. Who will always cross over to the place where helpless men lie dying? Christ never hesitates to cross the turbulent streams of human passion to rescue a soul from sin and hell.

But God cannot help me unless I fall into His hands. To do that I must let go. That's difficult, for it seems that I, like Jacob, was born grasping. Grasping for self, for things, for independence, for superiority. My hands were full, my life cluttered.

God pursued me. I became weary and at last paused to listen to Him. He begged me to let Him take over my life. He wanted to be Lord of my life, not to lord it over my life but for my own good and peace. I knew I could trust Him, but I hesitated to drop all that was in my hands. He wanted to bless me but, again like Jacob, I wrestled with the angel. I became weary resisting God.

Then it happened. Under desperate conviction, I let go. Out of my hands—and into His—dropped all my plans, my life, my ambition. Then my soul relaxed. My heart was at peace. And I began to sing,

> And now I have flung myself recklessly out,
> Like a chip on the stream of the Infinite Will;
> I pass the rough rocks with a smile and a shout,
> And I just let my God His dear purpose fulfill.

But suppose. Suppose I had refused the appeals of God's mercy. Suppose I had not received His counsel or accepted His reproof. Then before me there would lurk the certain judgment of falling into the hands of an angry God.

While mercy is always an attribute in the nature of God, God does not choose always to exercise it. There are boundaries to divine mercy. *Seek ye the Lord while he may be found and call upon him while he is near.* If I—or you—seize upon God's mercy when it is offered, there is an illimitable pity and pardon in it. To refuse that mercy would seal me away from His love and His presence.

It's my choice now. I choose to fall into the hands of a merciful God.

Isaiah 55:6

Editorials

The 'Cafeteria' Line

Guest Editorial by Hobab Kish

The other day a friend of mine took his small son to lunch at a cafeteria. He was not paying much attention and found the little rascal had passed everything but the desserts, of which he had taken five. Once on the tray, there was no way to get them back on the counter without a terrific row. My friend tries to be a modern parent and he was quite upset at what this experience does to the theory that children ought to make their own decisions.

I began to think about this in education. My schooling began at about the time the curriculum was supposed to be a kind of cafeteria line where the students made their own selections. I took Spanish instead of Latin because somebody told me it was easier. It has handicapped me all my life to have no basic knowledge of Latin constructions.

We are still in the clutches of "nondirective" counseling and relationships. It is supposed to be a crime to make a suggestion or try to influence anybody. The preacher as a counselor must not let his convictions show. But Chesterton said he did not want to be influenced; he wanted to be commanded. I feel the same way. Whenever a fellow starts to be "nondirective" with me, I get away from him just as fast as I can.

Of course this spirit of the age has entered religion. There are church programs that offer everything from dancing lessons to flower arrangement. The theory seems to be that the church exists to furnish everything that people think they might like to try. There is plenty of activity, all right, but when these Christians get into real trouble, they are no better equipped to deal with it than a faithful Rotarian. The cafeteria-church panders to the unbalanced desires of man's immaturity.

Look at the pulpit! Here are men giving the people what they want. They trim their sails to fit the wind and their pious mouthings give about as much strengthening to the spiritual muscles as cream puffs. The babes of the gospel prefer milk, so give them milk. The solid food which Paul speaks of to the Corinthians will never be digested by our spiritual weaklings. For we are content to let them remain babes. There are church members who have been eating pious dessert for years and the only reason they are not dead from indigestion is that they go to church about once a month.

Dear brethren, scare them and shock them next Sunday morning with a "Thus saith the Lord." Tell them that Christ came not to give men what they want, but what they need. No more cafeteria lines, but the King's Banquet! No more unbalanced, sickly, secularized meals! Lord, send us some spiritual dieticians with both grace and courage.—*Reprinted by permissoin of The Pulpit from the issue of March, 1961.*

Re National Council of Churches

Inquiries keep coming to us concerning the membership of the Wesleyan Methodist Church in the National Council of Churches.

Letters reaching the Editor's desk state that Dr. Carl McIntire, president of the International Council of Christian Churches, is declaring on his radio broadcasts that the Wesleyan Methodist Church does hold membership in the National Council. To prove this a photostatic copy of a 1960 pamphlet, circulated by the National Council, is reproduced.

Both the Editor and the General Superintendents have corresponded with Dr. McIntire, sending him a copy of the official statement of the position of the Church as printed in The Wesleyan Methodist of May 11, 1960, on page two. It is to be regretted that Dr. McIntyre has not accepted as final either our letters or the official statement, but prefers to rely on pamphlets printed over a year ago. We cannot prevent Dr. McIntire from representing us falsely, but we ask our readers to read again the following statement reprinted from the above mentioned editorial.

The Wesleyan Methodist Church is not a member of the World Council of Churches, the National Council of Churches or any of its divisions. None of the Departments of the related societies of the Wesleyan Methodist Church are members of the National Council of Churches.

A reproduction of the full text of that official statement of the Church respecting our relationship to the National Council of Churches may be secured without cost by sending a stamped envelope to the Office of the Editor, Box 2000, Marion, Indiana.

The Lord is good,

a stronghold in the day of trouble;

and he knoweth them that trust in him.

Nahum 1:7

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I Was Reading...

by the Editor

● in the April issue of *Eternity* an interesting answer to the question, "When does a Christian become sanctified?" In answer to the question, Mr. Ehrenstein correctly observes that we must bear in mind the threefold aspect of our salvation. Christians are sanctified, they are being sanctified, and there is a crisis in sanctification yet to occur—either at Christ's coming or at the believer's death. This third crisis we would call glorification, and we believe that it will entirely eradicate all of the frailties and weaknesses common to mortal life. Many of our Calvinist friends would incline to the position that that third crisis (or perhaps with them, second crisis) accomplishes deliverance from the nature of sin as well as from the fetters of mortality.

● that Dr. O. G. Wilson's book *Boundless Horizons* has sold so well that Zondervan is planning to issue another edition. We are not surprised at this. The book makes an excellent gift.

● the recent complaint by Philip E. Jacob in Changing Values in College that "standards are generally low in regard to academic honesty, systematic cheating being a common pratice rather than the exception at many major institutions. Frequent cheating is admitted by 40% or more of a large number of colleges, often with no apology or sense of wrong-doing."

● in the March 22 issue of *The Christian Century* this excellent statement by Herbert Stroup: "Self discipline means primarily that persons should not act according to their likes and dislikes, but according to principles of right and wrong. Personal standards are kept in line by conscience, which may be thought of as the human mind's application of the general principles of good behaviour to individual actions." Perhaps we would add that "general principles of good behaviour" are to be determined as nearly as we can arrive at them from objective standards set forth in the Word of God.

● that the new chairman of the Federal Communications Commission, Newton N. Minow, a father of three children, 9, 6 and 2, is concerned as many other parents are about the blood and thunder programs children are exposed to on television. He states that he is determined to crack the whip over television stations until the moral standards of television programs are raised. "There is only one way to do it," he says. "Enforce the promises the stations make when they are given a license to operate a station." As it happens, licenses come up for renewal every three years. Continues Mr. Minow, "The channels the broadcasters use are public property, and they are required by law to operate them as public trustees. . . . I hope to hold hearings on renewals of licenses in the cities where the licensee operates. This would give the PTA and other civic minded groups a chance to come down and ask, 'Why did you do this and why didn't you do that?'"

● two small booklets that review in excellent fashion the controversy between Catholicism and Protestantism. One is written by A. G. Reynolds, "What's the

(*page* 14 *please*)

General Superintendent B. H. PHAUP

Dedication Day

at World Headquarters

IT WAS ten o'clock on the morning of March 23, 1961. A call to order, a few introductory words—then the halls of Wesleyan World Headquarters were filled with song as Rev. W. M. Phillippe, president of the Georgia Conference, led the assembled group in singing those magnificent lines:

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
Whene're we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death!

This was Dedication Day! A never-to-be-forgotten red-letter day in the history of Wesleyan Methodism. It marked the culmination of weeks of feverish activity on the part of those who had responsibilities relating to this great event.

Hardly had the closing benediction of the Denominational Leaders' Conference died away on the preceding evening until it was apparent that the gears had been shifted into an accelerated speed for the dedication service. Hundreds of chairs were placed in the largest space available—a section of the east wing of the building originally planned for secretarial purposes. Leading from this area are open office spaces and corridors which were utilized for additional seating. An improvised speaker's platform was arranged, and a public address system carried the service to those who could not find space or who were busy elsewhere.

The setting for the service could hardly have been more appropriate. Displays—pointed reminders of denominational activities—stood in prominent spots. Lovely floral pieces added their beauty and fragrance. The frequent flashing of bulbs served as dazzling reminders that the scenes of this day would be recreated and enjoyed by succeeding generations of Wesleyan Methodists. Regular activities throughout the building had been halted so that those who enjoy the blessings of these facilities might also share in the service.

The Wesleyan Methodist Church was highly honored for the dedication by the presence of fraternal representatives from a number of other churches and organizations: Bishop and Mrs. J. Paul Taylor, Free Methodist Church; Dr. and Mrs. George R. Warner, World Gospel Mission; Rev. Roy A. Beltz, Pilgrim Holiness Church; Dr. V. H. Lewis and Dr. Paul C. Updike, Church of the Nazarene; Rev. John Zercher, National Holiness Association; Rev. and Mrs. H. H. Brubaker, Brethren in Christ Church; Rev. James M. Guthrie, Marion Area Ministerial Association; Dr. George L. Ford, National Association of Evangelicals; Rev. and Mrs. Thomas F. Zimmerman, Assemblies of God. Mr. Eash, the architect of the building, was among the special guests.

The dignity and import of the dedication was greatly enhanced by the presence of the large group of church leaders who had participated in the Leaders' Conference. The local community and surrounding areas were well represented. It was estimated that 400 attended the service.

After our hearts had been stirred by the opening hymn, we were made very conscious of the Divine Presence as Dr. Stephen W. Paine, President of Houghton College, led the invocation. Appropriate Scripture selections were read by Rev. V. O. Agan, president of the Alabama Conference. Then followed the song, "Rise Up, O Men of God," beautifully rendered by the Marion College Quartet.

Highlight of the entire occasion was the dedicatory address, delivered by Dr. Roy S. Nicholson, Chairman of the Division of Religion at Central Wesleyan College. It is to be remembered that Dr. Nicholson, as president of the General Conference and chairman of the Board, had shouldered tremendous responsibility in connection with the planning and construction of World Headquarters.

Using as a Scripture portion Psalm 122:1, 2, Dr. Nicholson eloquently reminded us of God's help in this accomplishment, and challenged us to a new dedication. "This is a day of vol-

(*page* 8, *please*)

E. W. LAWRENCE
London

William Tyndale's Translation Work

IN A LOFTY hill in Gloucestershire in the west of England, there's a stone monument commemorating the birth of the illustrious martyr and translator, William Tyndale. But his greatest monument is the English Bible itself. The Bible as we have it to-day is a version based principally on his earlier work.

Tyndale's work differed from that of his predecessors in one very important matter. We have already seen that John Wycliffe made his translation into Anglo-Saxon from the Latin Vulgate. There was no other version at hand.

Tyndale, a man versed in Latin, Greek, and many European languages, also had the use of the Greek New Testament. Tyndale studied first at Oxford, and then went up to Cambridge, and it is believed that he made the move purposely to get in touch with the Dutch scholar, Erasmus. This man had made a Greek version, from the Latin.

He spent most of his life on the continent of Europe, for he was persecuted by the carnal ecclesiastics in England, and realized that his going to the continent would be the only solution to his difficulty. He never came back to his native land, and died—being martyred—on foreign soil, at Vilvorde, in 1536.

He labored in many cities on the continent—Cologne, Worms, Marburg and Wittenberg. He also spent some time in Antwerp. During his stay in Wittenberg he came into open contact with Martin Luther. Tyndale was himself well versed in the German language, and Luther's translation he would have used in his own translating work.

Tyndale's first English edition of the New Testament was published in 1525. The books were smuggled into England in bales of merchandise.

He was also a Hebrew scholar, and made a translation of the Book of Deuteronomy. This was printed round about 1530.

In his early years, when he realized how the Romanist hierarchy kept the Word of God from the people, he made a solemn vow one day that he'd make the plough boy of the Gloucestershire village know more about the Bible than the pope and his cardinals in Rome did.

It worked out just like that. Just before he died at the stake, in 1536, he prayed: "Lord, open the king of England's eyes." That prayer also was fulfilled to the letter, for a few years afterwards King Henry ordered that a copy of the Bible be placed in every church, in a convenient place, so that the common people could read it for themselves.

Here are the Beatitudes (Matt. 5), in William Tyndale's translation (1535). You can compare them with the Wycliffe translation which has already appeared, also with the Authorized King James (1611) and Revised (1881-5) versions:

Blessid are the povre in sperete, for theirs is the kyngdome of heven.

Blessid are they that morne, for they shalbe conforted.

Blessid are the meke, for they shall inherit the erth.

Blessid are they which honger and thurst for rightewesnes, for they shalbe filled.

Blessed are the mercifull, for they shall obteyne mercy.

Blessid are the pure in herte, for they shall se God.

Blessid are the peacemakers, for they shalbe called the chyldren of God.

Blessid are they which suffre persecucion for rightewesnes sake, for their ys the kyngdome of heven.

Tyndale's translation set the standard, we said, for all those that were to follow. Said J. A. Froude: "The peculiar genuis which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur, unequalled, and unapproached in the attempted improvements of modern scholars—all bear the impress of the mind of one man—William Tyndale."

For your own interest, instruction, comfort, and challenge, follow down the following quotations with your own copy of the Bible in English. These are all Tyndale's work.

Gen. 39:2: "And the Lord was with Joseph, and he was a luckie felowe."

Rev. 1:10: "I was in the Sprete on a Sondaye."

I Cor. 16:8: "I will tarry at Ephesus til Witsontyde."

Acts 13:15: "The rulers of the synagogue sent to them after the lecture, saying, If ye have any sermon to exhort the people, say on."

Matt. 6:7: "When ye pray, bable not moche."

Luke 20:9: "He lett it forthe to fermers."

Here is Luke's account of the nativity, in Tyndale's translation (Luke 2: 1-11):

Hit folowed in thoose dayes that there wente oute a commaundment from Auguste the Emperour that all the woorlde shulde be valued. This tarynge was first executed when Syrenus was leftenaunt in Siria. And every man went in to his awne shire tourne be tared. And Joseph also ascended from Galile oute of a cite called Nazareth, unto Jewry, into a cite of David which is called Bethleem, because he was of the housse and linage of David, to be tared with Mary his wedded wyfe, which was with chylde. But it fortuned while they there were her tyme was come that she shulde be delyvered. And she brought forthe her first begotten sonne and wrapped hym in swaddlynge clothes, and layed him in a manger be cause there was no roume for them within the hostrey. ●

Hallelujah

All praise,
All glory to God, forever!
His presence is known;
He reigns on His throne!
He knows His own
Who are marked with sigh and groan!

He created man in the womb;
He enters man's earth-room,
He saves the soul from doom!
He bursts the rock-hewn tomb!
He lives, forever, our Great God lives!
His justice measures; in righteousness gives
To all their due.
All praise,
All glory to God, forever!

Rev. Maurice Moore
Pastor—English, W. Va.

Priesthood of Believers

BERT H. HALL

CHAPTER THREE

Dr. Bert Hall is Interim Dean of Houghton (N.Y.) College and professor of Philosophy.

WHAT did the preacher mean by 'full-time Christian service,' Daddy? Aren't all Christians full time?" asked my troubled adolescent.

Is not some of our evangelical jargon confusing our young people—and adults as well? Perhaps this term "full-time Christian service" has come into use because we have a false distinction between the positions of laity and clergy and have failed to make clear the New Testament teaching of the priesthood of all believers.

The Protestant Reformation refocused the mind of the church upon the place and privilege of the believer. Martin Luther wrote in his Reformation tract, *To the German Nobility*, "By our baptism we are all consecrated as priests, as St. Peter says: 'Ye are a royal priesthood, a holy nation' (I Pet. 2:9)." These words sharply criticized the medieval division between clergy and laity. They suggested that priest, bishop or pope were unnecessary for personal access to God, that every believer could come directly to a heavenly Father.

What meaning does this Biblical view have for the modern Christian? How does a recognition of the priesthood of all believers help him to see his Christian task more clearly?

In order to answer these questions it would be well to note: (1) the Biblical idea of priesthood; (2) the status of the believer-priest; (3) the work of the believer-priest.

The Old Testament clearly distinguishes between the priest and the prophet. The priest was man's representative to God; the prophet was God's representative to man. The priest worked through prayer and sacrifice; the prophet worked through prayer and proclamation. The Christian is both a priest and a prophet. By redemption through Jesus Christ he embodies both of these facets of God's representative.

The Biblical history of the priesthood reveals a growing, progressive revelation that culminates in "full-time" Christians.

In the Patriarchal period the priesthood rested upon the head of the family. Adam, Noah, Abraham and Job were the representatives to God for their immediate families. They offered prayers and sacrifice to bring their loved ones into a closer relationship with God. In that age the ideal of the priesthood was portrayed in Melchizedek, the priest-king of Salem, to whom Abraham paid tithes, and from whom he received blessing upon his return from the slaughter of the Babylonians (Gen. 14:18ff.). He became the figure for the future (Ps. 110:4; Heb. 5:10).

Under the law God's plan unfolded in the Aaronic order in which the tribe of Levi became the worker-priests in the tabernacle and the temple. The ideal centered in the high priest, the head of a spiritual order, who set the pattern for Israel's atonement by his yearly entrance into the Holy of Holies.

With the coming of Christ both of these earlier ideas were gathered into a single person. Our Lord became the High Priest after the order of Melchizedek. His offering on Calvary and His heavenly intercession continue the idea of sacrifice and prayer revealed by God in the Old Testament. By the supreme sacrifice Jesus replaced the Aaronic order and under His headship every believer becomes a believer-priest to minister spiritual sacrifices to God—"And hath made us kings and priests (Rev. 1: 6).

We note then that the progress of revelation has been from a family priest to a national priest to a universal priest. The word and work of our Lord sets the stage for the consideration of the believer-priest as God's present representative to fallen humanity. The New Testament Christian does have "an altar whereof they have no right to eat which serve the tabernacle" (Heb. 13: 10). He possesses the essential elements of worship and sacrifice that are so important in the Old Testament. Let us consider the status of the believer-priest.

The New Testament clearly recognizes that every born-again believer is a priest. Peter applies the Old Testament promise given to Israel at Mount Sinai to the Christian when he writes, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Pet. 2:5). The Apostle John in the Book of Revelation reinforces this with, "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Rev. 1:16). Every Christian possesses this high calling.

As believer-priests we have two privileges in our relationship with God: (1) personal access; (2) public petition.

Personal access to God has always been a part of spiritual worship. However, due to the false distinction between clergy and laity, many have taught that man must go to God through some minister, priest, bishop or clergyman. This is contrary to the entire teaching of the New Testament concerning the believers' privilege. Listen to Paul as he speaks of the results of justification by faith in Jesus Christ "by whom also we have access by faith into this grace wherein we stand" (Rom. 5:2). Man can confess his sins and his needs directly to God because Christ on Calvary opened the door of access.

Personal access for the Christian is a precious privilege. The writer of Hebrews also draws this conclusion as a result of contemplation of our High Priest, even Jesus. "Seeing then that we have a great high priest . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and may find grace to help in time of need" (Heb. 4:14, 16).

But not only can the believer-priest

Priesthood of Believers

(*from page* 5)

admit himself into the presence of God, he has the privilege of presenting others before the throne of God. Paul reminds us of this privilege when he writes to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in authority" (I Tim. 2:1, 2). Our public prayers need to bear our political and social leaders to the throne of the Almighty. What a privilege to be the means of access for the needs of all men! This responsibility demands a full-time Christian.

In addition to his exalted privilege, the Christian believer has a definite task as one of God's holy ones. His work as a priest centers around spiritual sacrifices. No longer does he present bulls and goats, but his offerings are of a higher order.

First, the believer-priest is commanded to offer sacrifices relating to God. These oblations are mentioned in the Bible as praise, thanksgiving, and worship. Words which adore God and express wonder at His majesty and greatness are a spiritual offering. "By him therefore then let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13:15). Holy words of praise take the place of the smoke and odor of incense or burnt offerings.

Words of thanksgiving for God's blessings form a spiritual sacrifice. The Psalmist recognized this truth long before the time of Christ, "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Ps. 107:22).

Worship itself is a work of the believer-priest. He does not go to church out of a sense of duty but as a privilege of spiritual ministry. Again hear the Psalmist, "Offer unto God thanksgiving; and pay thy vows unto the most High . . . Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God" (Ps. 50:14, 23). Every Sunday morning the Christian should erect an altar of praise.

Second, the believer-priest has a ministry relating to man. The New Testament views good works not as a means of salvation but as a result to God's grace. "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16). Have you ever thought of a visit to the sick, a deed of kindness, or a mission of mercy as a sacrifice which would bring honor to the Name of God? Such spiritual sacrifices are far more important than religious rituals.

The Christians at Philippi thought of their Christian service as a spiritual sacrifice. Commended by Paul for their gift during his Roman imprisonment, they read in his "thank-you epistle," "But I have all, and abound: I am full, having received from Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4: 18). When the modern Christian catches this spirit of service to others, the church will move rapidly ahead.

Finally, the greatest sacrifice the believer-priest can lay upon God's altar is his own body for Christian service. In the final analysis God is more interested in us than in our gifts. Paul presents this ultimate challenge when he writes, "With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him" (Phillips, *Letters to Young Churches*). What greater sacrifice can be given than ourselves upon the altar of God?

Total consecration eradicates the idea that being a Christian is a part-time job. To give our bodies as a complete sacrifice places every talent, all our time and every ounce of energy at His disposal. With this every Christian is a "full-time" servant.

In conclusion, if every believer is a full-time Christian, what is the place of ministers and clergy. Surely these are gifts of Christ to His church for the special function of teaching in the Word and spiritual counsel (Eph. 4:11, 12). They in no way replace the privilege and task of the believer-priest as God's representative to a lost and dying world.

Let no Christian despise his high and holy calling. Rather let him rejoice in the privilege of being a minister with Christ of spiritual things under a New Covenant. The New Testament concept of the priesthood of all believers will save us from the false distinction between clergy and laity as well as challenge us to higher spiritual living. Let us embrace God's truth as we pray and believe for a renewal of the Protestant Reformation. The Scriptures are the source of our faith and life. Justification by faith makes us right with God. The recognition of our spiritual priesthood gives us an exalted view of Christian life and service. ●

SERIOUS THOUGHT

"Be at peace among yourselves."

"Let nothing be done through strife or vain glory; but in all lowliness of mind let each esteem other better than themselves."

"Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor."

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (How many do? Do you?)

"By this shall all men know that ye are my disciples because ye have love one for another."

Of the multitudes that I have met and contacted up and down the road of life, how many of them have I ever tried to win to Christ?

How many idle words have I spoken? "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words shalt thou be condemned."

Jesus Christ was not an entertainer; He came to seek and to save that which was lost. If we are blessed we do not need to be amused or entertained.

Years ago, my cousin was joking and acting silly. I said to him, "Claude, you must be happy by the way you talk and act."

His reply was, "Ah no, Arthur, I am about the most miserable man in town. I just cut up to try to forget my troubles."

Is this why the world runs to the ball games and gazes at the TV movies, in order to forget their miseries and heartaches? Let us offer them the "blesseds" of Matthew 5:3-12.

If we fed our souls as often and as much as we do our bodies, we would all be spiritual giants. We never get over-weight spiritually.

How much holy power and influence do we possess, and how do our lives affect or influence others, at home and elsewhere? "Oh Lord, send the power just now, and baptize us every one." Ye shall receive power and shall be witnesses unto me."—*Arthur L. Vess in The Revival Herald*

Another Leaders' Conference is history.
It is fitting that we ask—

Leaders' Conferences — Why?

HAROLD K. SHEETS, General Superintendent

THE BEFORE-AND-AFTER technique in display advertising can be quite effective. House paint, hair shampoo, new lumber, and many other things are sold to the public that way. Perhaps the church could use the same before-and-after technique to advantage in measuring progress.

Take, for instance, something as practical as Leaders' Conferences. Schedules are crowded. Someone says, "How can I find time to go?" Maybe someone even asks, "Why have them?" Or another adds it up with the conclusion, "In the light of my task and my responsibility I can't afford to miss."

The cost is an item, to be sure, but not a personal one, since the church wisely provides for that. Here's another who sums it up, "The church through the General Conference has set up the leaders' meetings. I never debate the matter in my mind. I consider it my official responsibility to be present unless unavoidably detained."

The logical mind reasons, "Leaders' meetings are for leaders. The first requirement therefore for the success of such a meeting is for leaders to be present."

Unquestionably these leaders' meetings make sense. The more we have them the more sure we become that we need them, and indeed need more of them. Here, for instance, is the need of getting acquainted with each other. Conference presidents often find their first occasion to meet other conference presidents at these leaders' meetings.

Of course the value of this acquaintance does not stop with an introduction to each other. Add to this introduction the spiritual alchemy resulting from speaking, praying, and planning around the common purposes we share in Christ. Here imaginary differences can be dissolved as we discover the sameness of purpose and conviction, and the enrichment of participation in one Spirit with people interestingly different. And finally, the amazing and enriching discoveries which we share together at the foot of the cross of Jesus Christ. How pitiable is the toll which the devil would take in capitalizing upon our lack of association and acquaintance to break the bonds of precious New Testament fellowship.

Moreover, we not only need to become acquainted with each other, but we need to be brought closer to the task in which we are all engaged. We can never equate the work of the church with that of a purely secular or business operation. Yet there are parallels. Here is the sales manager with his blackboards and charts, his up-to-the-minute information, his training of men for successful selling, and all of the rest of it. He gathers these men week after week, and month after month for "sales meetings."

Would we dare take the position that the body of Christ, representing united and cooperative activity, which extends to the ends of the earth, needs no such times of coming together? In fact there are many things that can only be passed along and shared in such a closely knit line of church leadership. In such meetings are to be found the means of closing rank and making our strength as God's people count most.

Then again, leaders' meetings give opportunity to analyze the task. You do not try to discover some means of improving the vacuum sweeper when you are demonstrating it on the prospective customer's rug. You reserve that concern for the time back in the home shop or office when you get the technicians together. In the Church, too, there must be times to prayerfully and carefully scrutinize our work in the light of its effectiveness; times when we rather critically evaluate the methods we are using as to their success or lack of success in God's work. Such purposes are obviously not served in open group meetings. This is the business of leaders. They can only do this as they are together. The findings may be humiliating. They may call for fresh courage to face the facts which statistics indicate. They may drive us to our knees as indeed they have in the recent sessions. But where would we be or how would we go forward without such occasions?

Finally, Leaders' Conferences should generate action. Nowhere in the Bible do we read of pepole going out from the presence of God and the fellowship of faith and prayer and vision to do nothing. Elijah went out from the table of "pancakes" and the experience of the tempest to a new task. The disciples went out from nights of prayer to frighten a pagan society.

Something is generated when leaders meet that puts a holy drive in the soul. The spirit of man is made strong. He feels a sense of belonging to the body of Christ; he is reassured. Scientists isolate germs to find out how to destroy them. The devil isolates leaders and Christians from the body of Christ to weaken if not to completely destroy their usefulness. In these days more than ever before, we dare not isolate ourselves from each other.

God's marching orders ring out when His servants are in formation. The call for Christian action is made crystal clear. We go to our tasks with new and higher resolves. And we are better equipped and informed when we get there.

If we may judge from the kindly comment of the brethren, the recent Leaders' Conference at the World Headquarters building, Marion, Indiana, was one of the most profitable the Church has experienced. Moreover, it was worth while to have the brethren here to witness the headquarters operation in the new setting and to attend the dedication service. The before-and-after look is a convincing one. The Church is finding a new depth in devotion, greater firmness in purpose, and new clarity in the message of Bible holiness. With much to keep us humble, and with crucial days upon us, we believe God is bringing Wesleyan Methodism into a day of service and soul winning such as she has never known. ●

Dedication Day

(*from page* 3)

untary transaction between man and God," the speaker stated. "Dedication involves not only things, but ourselves and all there is of us."

The messenger noted four things which made this day of dedication important: (1) Realized Vision; (2) Rewarded Venture; (3) Renewed Vows; (3) Revealed Presence of the Lord God. In his masterly way, Dr. Nicholson reminded us that Wesleyan Methodists faced a need for a headquarters which exceeded our resources. But the Church rose to the crisis. "What a day this would have been for Scott, Lee, Worth, Teter, Willett, Swauger, and Wilson," he exclaimed.

He called for the dedication of ourselves, and warned lest we develop an "omnipotence complex." "We have a mission as yet unfulfilled. It calls for renewed zeal for the honor and glory of God's Name."

At the conclusion of this outstanding message, General Superintendent Harold K. Sheets, made appropriate remarks as to the building and this occasion. Rev. E. L. Kierstead, Business Manager and Treasurer of Wesley Press, who had served so efficiently as chairman of the Construction Committee, presented the building for dedication. It was accepted in the fear of the Chairman. General Superintendent God and on behalf of the Church by R. D. Reisdorph led in the Litany, after which Dr. George E. Failing, Editor of THE WESLEYAN METHODIST, led us into God's presence through the dedicatory prayer. Our hearts reechoed the sentiments of "To God Be The Glory," as sung by the quartet. The service was concluded with a closing prayer by Rev. Claire W. Dunbar, president of the Kansas Conference.

The closing official event of the day was a luncheon, held in the Board and Conference Room, and presided over by General Superintendent Sheets. The fellowship was most enjoyable, as was the food served from our own cafeteria. Approximately 75 persons were served, among them Mayor Jack Edwards of Marion, along with other fraternal guests, who brought words of greeting and congratulation.

It is our consuming desire that World Headquarters, now formally dedicated, may be the center of a dedicated service rendered by dedicated servants. "Hitherto" God has helped—"henceforth" we pledge anew our undivided loyalty and devotion. ●

Report Number Three

Looking at the

ARTHUR W. LYNIP

Missionary candidates must ask themselves three questions:

Am I a candidate?
What kind of a person am I?
What about my training?

STUDENTS often ask, "How can I know whether I should go to the mission field? Every speaker on the subject says something different.

"One tells us, 'Wait for a call. Only the unctionized ought go.'

"A second proclaims, 'God requires that every able-bodied young person should be a missionary. There's room for every kind of talent. Go! Don't wait for some mystic voice. God called all when He said 'Go.'

"Still another announces, 'Get training. Have something to give. People of the underprivileged nations respect only those who have something to offer: some skill, something more than mere preachments.'

"But a fourth adds, 'Never mind about training. The eleventh hour and fifty-ninth minute have passed. Make haste. Go as you are! Go into the highways and byways and compel them to come in to the marriage supper!'

"Whom are we to believe?"

A sabbatic year in missionary work has suggested three criteria for advising the inquiring student.

EVERYBODY A MISSIONARY?

In one missionary group the stories were amusing about a certain associate, wholly sincere, wholly dedicated, guileless—but lacking in understanding. Such an one disastrously confused tuba (beer) with tubig (water) at a restaurant—cheerfully pledged allegiance to the Philippine flag in the daily flag ceremonies for the nationals —strongly urged that only the King James version of the Bible is verbally inspired and that this includes Ussher's Chronology.

The stories provide relief to almost unmitigated hard work. But what should be said, one wonders, to the intelligent national who doesn't clearly discern the difference between the missionary and his message—who turns away wonderingly from the dear soul

Campus from the Compound

who ranges on, oblivious to the personal, the peculiar or the problems of the Christian Way.

Advisement to future missionary candidates will be based on this premise: If academics come too hard. . . if the student seems insensitive to the feelings and problems of others. . . if he is unaware of the existence of questions of doctrine—he will be strongly cautioned against venturing into missionary work.

Personality a Problem?

One whom we met had a history of unhappiness at home. That unhappiness had no relation to poverty or illness or even to severe clashes with his parents. It was rather that the parents allegedly never "understood" the son. The lack of understanding at home led, it was thought, to a kind of social left-handedness in college and to a non-acceptance by his peers.

From such beginnings there resulted a lack of adjustment in post-college employment, a moving from one job to another, from one part of the country to another. Satisfaction proved elusive. The "peace that passeth understanding" could not be found.

The problem became more acute until an amateur diagnostician undertook to pin-point the difficulty: "You are running away from something," he said. "What is it?"

"I don't know of anything," came the answer. "Maybe part of my trouble comes from my wanting to be a missionary when I was younger."

"That's it!" exclaimed the friend, "Just as I thought. Now, face your problem. Become a missionary and you'll overcome your sense of futility."

He followed the advice, sought and found a Board that would use him and launched forth to the mission field. But, lo, he is unhappy on the mission field!

There is a critical difference between being unhappy at home and being unhappy on the foreign field. In the first instance one's negative influence is modified by the protective devices of a society thoroughly hardened to moody, dissatisfied folk. In the latter instance his wretchedness is concentrated on those least able to defend themselves.

And in this particular instance we see today a "great personage" assuming a fretful superiority, bustling over, around and through the people he has come to aid. Tomorrow this one will have no confidence whatsoever, abject, depressed.

What a thorn! What a trial to others and, worst, to himself!

"One who holds promise of being a good missionary," I conclude, "should manifest peace and joy in his Christian life even on the college campus."

What of Training?

It is a joy to observe the service of a skilled missionary doctor in this area, he bringing relief in the Name of Christ to thousands of poverty-smitten people. Such a work has become a center of Christian witness for a wide geographic area and for missionaries of many denominations. Praise God, here is one who took time to prepare!

Surely there is no susbtitue for training plus capability.

Equally exhilarating it is to witness the steady, plodding, thorough efforts of the Bible translators. Picture primers, first readers, Bible stories, then actual sections of the Bible itself, translated into a language never before reduced to writing. It takes the mind of a college professor to accomplish such a labor. But their green woods bear little resemblance to the campus green. And their liana-draped jungle wall has nothing in common with the ivied walls of an alma mater.

These took time to become specialists for Christ's sake, and thought it no sacrifice to lay their talents at His feet.

Who can do more? Who can do better?

Then I remember another: There in Manila, a man sometimes called the "missionary to the missionaries" and sometimes the "missionary of the missionaries."

He is innocent of any degree. No specialist. No transplanted college don.

True, he has a variety of school experiences: some arts, some business, some Bible—all fitting together to prepare him for the tremendous variety of calls God now places on him.

His credentials are from the Lord. He learned quiet endurance from a parentless youth. He was taught sacrifice in depression years; diligence came from having to earn every penny invested in education; knowledge of how to care for the flock of Christ, from the tiny church assigned him.

During an evening service ten years ago the Spirit led him to appeal to a youth group for volunteers for the mission field. He did. And then the Spirit added: "I mean you, too." And he left the pulpit and knelt before the altar of obedience.

No, if the friend in Manilla were the only one of his kind I could not say professional training is all.

God's training must be put first. Professional preparation is no compensation for preparation by the Spirit.

Perhaps I shall have conviction to say flatly, "Prove your calling and your walk in the Spirit here in the States—in a pastorate—in Christian education—in youth work. Then let's talk about foreign missions.

Fruit of the Spirit first—then as much professional training as God may provide. Such a missionary candidate may claim as his own the word of the Spirit to the church at Philippi: ". . . being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." ●

DEPARTMENT of WORLD MISSIONS

ALTON E. LIDDICK, Executive Secretary

Dr. Hollis Stevenson's Impressions of Africa

In October 1960 Dr. Hollis C. Stevenson, a dentist from Mooers, New York, and his wife and son flew, at their own expense, to our mission station in Sierra Leone, West Africa, to set up a dental unit in the new Kamakwie Wesleyan Hospital there. Much of the large shipment of dental supplies sent for the work there had been secured by Dr. Stevenson through donations from friends and acquaintances of his. The following is a report from Dr. Stevenson on the trip. We greatly appreciate the fine contribution the Stevensons made to the work in Sierra Leone. They were a tremendous help on the field during their stay, as reported by many missionaries there.

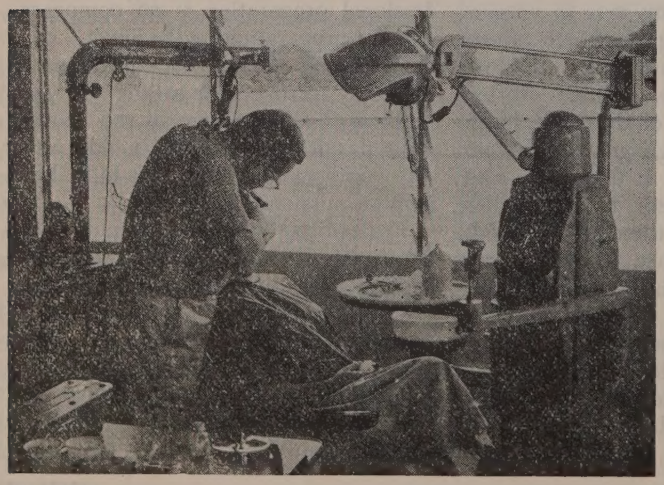
Very recently at a missionary service in one of our Wesleyan Methodist churches, colored slides were shown of our American Wesleyan Hospital in Kamakwie, Sierra Leone, West Africa. A very observing type of individual remarked, "I never did realize that our Church had such an extensive medical mission work in Africa."

Ellen Jennings Sitting in Dental Chair

Such was the impression that Mrs. Stevenson and I had upon our arrival there in October 1960. It was really a challenge to us to see the 200-250 patients coming daily to the outpatient clinic for treatment, these in addition, of course, to the bed patients. (Ours is a 60-bed hospital.)

But it was my job to get the dental equipment set up for operation. Some of our own as well as other missionaries and their families were in urgent need of dental care. There was almost no one whom I saw who did not require some dental work. I was able to see almost all of our missionaries and their families, some of the hospital staff, some of our African pastors and their families as well as some local people and others from a distance.

It has been very gratifying, too, after returning, to know that the present staff of doctors can much more efficiently manage some of the dental cases that come for treatment since I was able to give them instruction and supervise practical procedures in the dental department. A full-time dentist could be a meaningful adjunct to the Kamakwie staff not just in adding income to the hospital operation and in helping in many of the hospital activities but in emphasizing that primary purpose for which the hospital was built, that is, of winning men and women to Jesus Christ through the medium of medicine.



Dr. Stevenson Working on a Patient

The Lord saw in advance that many of the hard situations in setting up the dental X-ray machine involving some advanced knowledge of electricity were made surmountable by the presence of Herschel Ries, chief engineer of the broadcasting station ELWA in Monrovia, Liberia. He was there at the right time for the right job and without his knowledge several parts of the dental equipment would not have functioned.

Without the help of Dr. Lowell Jennings, a capable missionary as well as hospital administrator, the task of making emergency dental care in the way of dental surgery and operative dentistry available would have been well nigh impossible.

Our thanks go to the Board of Administration for their approval of this trip and undertaking, and to the many who contributed in prayer support for our safety and the completion of installing the dental clinic. We thank the Lord for His goodness in permitting us to go and being able to visit our elder daughter and son-in-law, Dr. and Mrs. Wilbur Zike and their family as they labor in that particular part of the Lord's vineyard.

Missionary Open Dates

So that you may know about the availability of missionary speakers, once a month on this page open dates in the missionary schedules will be announced. If you are interested in arranging for a convention or a service utilizing the available missionaries, send your request to Wesleyan World Missions, Box 2000, Marion, Indiana.

Dr. Gustave Prinsell, who expects to return to Sierra Leone in August, will conclude a tour with his family at Hastings, Michigan, on July 2. Services could be arranged for the Prinsell family on their return trip to New York City, where they need to arrive on July 10.

During the summer months, Rev. Joseph Sedu Mans, the Sierra Leonean pastor studying at Houghton College, will be traveling in company with Rev. Price Stark. The period from June 13-19 is open for services in Ohio and the period from July 1-11 in New York, Pennsylvania, or New Jersey.

Rev. Floyd Banker will be available for evangelistic and missionary services during the summer months.

Miss Lois Sheridan, returned missionary to Sierra Leone, will be in the Los Angeles area on Sunday, May 21, and in the San Francisco area, Sunday, May 28,

Rev. Neal Phipps, field representative of Brainerd Indian School, is available as missionary-evangelist.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

Summer Is So Long!

Please give us two whole weeks in Vacation Bible School.

SUMMER is so long—especially to a boy whose parents do not take him to Sunday school. He eagerly looks forward to Vacation Bible School. Imagine his disappointment when the church decides to have only *one* week of Bible School, for a two-week school is short enough. The days just seem to fly. Stories from the Bible are like food to the starving. And the things to do are such fun! "I wish it would last all summer!" he confides.

To effectively meet the needs of children, the school must last longer than one week. A church which puts out money and effort to conduct a Vacation Bible School should make it a two-week school.

Someone says, "We had ten sessions and covered the material in one week." The reply is, "We are teaching boys and girls." There is more involved than just cramming so much material down in a specified time. A person may like banana pie, but you can feed him too much pie, too fast, and turn him against banana pie for life. The same thing can happen as it relates to Vacation Bible School.

You see, a Vacation Bible School is a series of experiences through which we guide children. These experiences include Bible study, worship, evangelism, service, creative work, and fellowship. If the experiences are satisfactory they can forge the first link to bind the child to the church for life. If Christian habits and attitudes are to be built, the school must be long enough to be effective.

An outstanding publisher has deplored a recent trend toward favoring reduction of Vacation Bible Schools from two weeks to one. He says, "A one-week school is definitely a step backward. Vacation Bible Schools present an unprecedented opportunity of reaching the children of an entire community for Christ. Two weeks are a minimum, and there are some pastors who feel it should be at least four weeks."

As you plan for a Vacation Bible School in your church, be sure to allow at least two weeks, in addition to the time for preparation. Surely if we love God as we should, we can give at least this much time to reaching children and families through a Vacation Bible School!

Determining Dates

Such questions as the following ought to be considered in selecting and settling the VBS dates for the year:

1. When are most of the best leaders available?
2. When can the most pupils come?
3. When can the best space and equipment be used?
4. When can you best arrange for transportation for those who come from a distance?
5. When is there the least conflict with other summer activities, such as camps, vacations, etc.?

Schedule Variations

VBS can be held at various times during the summer and with various daily adaptations. Consider all the possibilities and then choose the time that best suits your local church. Following are just a few of the schedule variations:

1. Two weeks, ten sessions.
2. Three two-week schools, each for a different age level, or one two-week school with three sessions at different times of the day for the various age levels.
3. Two duplicate sessions, one after school is out in the summer and one before school starts in the fall.
4. Three weeks, thirty sessions: first, week, lessons 1-4 and review; second week, 5-7 and review, outing; third week, lessons 8-10 and review, picnic for closing day.
5. Extend the VBS as long as you wish. Have sessions three or four days a week and include extra projects and features.
6. Sessions held in the morning, afternoon or evening (Family VBS) from 6:30 to 8:30.
7. In addition to the VBS held at your church, conduct one in the city mission, city park, youth club, day camp, school, migrant camp, summer resort, beach, home, or new communities.
8. Only as a last resort hold a one-week VBS, either ten or five sessions.

Vacation Bible School is one of your greatest evangelistic opportunities of the summer season. Make full use of it! Order your VBS course materials for "Around the World with Christ" from Wesley Press, Box 2000, Marion, Indiana.

Lesson for May 14

Joshua Meets Failure

(For comments on these readings, use your Devontional Quarterly)

Lesson Text: Joshua 7:7-11; 9:3-6, 14, 15.

Golden Text: Trust in the Lord with all thine heart; and lean not unto thine own understanding. Proverbs 3:5.

M Joshua Meets Failure. Joshua 7:7-11; 9:3-6, 14, 15.
T Learning by Experience. Romans 5:1-11.
W Paul's Trials. II Corinthians 11:21-30.
T Great Trial and Great Triumph. Matthew 24:20-27.
F Defeat Turned into Victory. Acts 5:29-42.
S Paul Faces Testing Bravely. Acts 20:22-27.
S Victory After Testing. II Timothy 4:1-8.

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Religious News

Indonesia Bans 'Rival' Organizations

DJAKARTA, Java (EP)—President Sukarno of the Indonesian Republic has declared illegal the following organizations: Divine Life Society, Moral Rearmament Movement, Ancient Mystical Organization of Rosicrucians, Liga Demokrasi, the Rotary Club, and all Boy Scout and Girl Guide organizations. The latter youth movements were ordered amalgamated with the "Pramuka" (pioneer) organization.

In a speech on March 7, Sukarno urged his people to try to "catch" the flame of Islam, in order to become true Moslems—true Indonesians who know their obligations towards the State, the nation and religion. He was speaking in commemoration of the Descension of the Koran.

Catholics See New English Bible 'Common Version'

LONDON (EP)—Groundwork is being laid by scholars in the Roman Catholic Church to make the New English Bible acceptable to Catholics and Protestants alike, according to a *Sunday Times* editorial here.

The new Bible is expected to be discussed at the Ecumenical Council in Rome next year, the newspaper said.

Islam Called Greatest Threat to Christianity in Africa

LONDON (EP)—Moslem missionaries to Africans are proving more adaptable than Christian missionaries, making Islam the greatest threat to Christianity on the Continent. Rev. J. M. Burns, domestic chaplain to the Archbishop of Capetown, reported that he had seen a noticeable drift away from Orthodox Christianity. He said it is "being increasingly viewed as allied with Western domination. The Church in South Africa is being attacked openly and this main attack comes from the resurgent forces of Islam. Africans are turning in ever-increasing numbers to this alien faith."

New English Bible: Two Million Copies

NEW YORK (EP)—The publishers of the New English Bible, who printed one million copies of its New Testament in two weeks after publication, have announced that another one million will be published to meet the increasing demand. The New Testament is on the best-seller lists on both sides of the Atlantic. Nine hundred and forty thousand copies were sold here and in England on the publication date (Mar. 14), and orders for more than 175,000 additional copies were received in three days.

Mickelson Opens New Recording Firm

GLENDALE, Calif. (EP)—Paul Mickelson, arranger-composer-organist, who for seven years was organist for the Billy Graham Evangelistic Team in the United States and abroad, has announced his resignation as vice-president and music director of Word Records to open his own new religious recording firm in Glendale, California. The new company will be known as Supreme Recordings, Inc.

Religious artists already linked to an exclusive Supreme contract are Ed Lyman, former R.C.A. dramatic tenor; Joseph Bellesi, noted concert baritone; Helen Landrum, sacred opera vocalist; Al Garr, "the singing star"; and Robert Munns, organist for the Holy Trinity Church of London, England.

Group artists include the London Crusader Choir, a 50-voice musical aggregation aired over the British Broadcasting Corporation, and the Scottish Junior Singers, a 200-voice group of young women 12 to 21 years of age, the only Junior Choir to have appeared at the internationally famous Edinburgh Music Festival. In addition to his executive capacity with Supreme, Paul Mickelson will also be recording his orchestra and choir under the Supreme label.

YFCI Issues Another 'Decision' Issue

Youth for Christ International distributed 156,000 copies of the April 1 "Decision Issue" of *Youth for Christ Magazine,* according to Warren Wiersbe, Editor-In-Chief. The first "Decision Issue" in 1957 had a print order of 41,000.

The purpose of the "Decision Issue" is to present the Christian Gospel forcefully to teen-agers, with a special emphasis on reaching the high school seniors. "When a teen-ager graduates from high school," Wiersbe stated, "his chance for accepting Christ diminishes considerably. This annual decision emphasis is one way Youth for Christ seeks to reach them before it is too late."

Open New Home for 'Senior Citizens'

The Honorable Leslie M. Frost, premier of the province of Ontario, will officially open the Shepherd Lodge, a 107-bed home for Senior Citizens, situated on the northeastern outskirts of Toronto, on June 22.

The modern, hotel-like Senior Citizens' Home, built and furnished at a cost of approximately $700,000, is situated on a two and one half acre plot in a pleasant rural setting. Three hundred forty-two thousand dollars of the cost is borne by grants from the province of Ontario and the Metropolitan Municipal Council of Toronto. The list of guests so far represents eight denominations. (EP)

Record Gains Reported by Disciples in Church Extension

INDIANAPOLIS, Ind. (EP)—A record gain in 1960 of more than $5 million in total resources was reported here at the annual meeting of the Board of Church Extension of Christian Churches (Disciples of Christ). The total increased from $14,289,385 to $19,352,581.

Other records were set during the year in the $739,607 interest income on church building loans, which was added to the board's revolving loan fund; in interest-bearing loan closings, gains in trust fund accounts, interest paid and number of congregations served by the board.

William T. Pearcy of Indianapolis, president, told the directors that since Jan. 1, 1934, the board has loaned $44,463,110 of which not a dollar of either interest or principal was lost. This, he said, "speaks for the integrity of our churches as well as for the management of the board's funds."

Slate 'School of Missions'

SPRINGFIELD, Mo. (EP)—The Foreign Missions Department of the Assemblies of God will hold its third school of missions for new and prospective missionaries June 12-24 at Central Bible Institute here. Included in subjects covered in the school are missionary's relationship to the missions board, his fellow missionaries, the nationals, and the home church. Emphasis is given to proper use of mass media and establishing indigenous churches.

Baptist Churches Overseas Baptized 31,107 Last Year

Overseas churches related to Southern Baptist mission work report a record 31,107 baptisms during 1960, an increase of 2,879 over 1959. These brought church membership to 452,975. The number of churches increased by 130 to total 3,399, and missions by 190 to total 6,522. Contributions through the churches and missions amounted to $3,262,290.30, an increase of more than $1,000,000 over the year before. Sixty-four per cent of the churches were self-supporting. (EP)

Rush to Reprint U.S. Postmaster's Literary 'Flop'

WASHINGTON, D. C. (EP)—*Bartholf Street,* a novel which hints of immorality, was a dismal flop when it appeared 14 years ago. Today it stands to become a best-seller. Reason: it was written by J. Edward Day, then a U.S. Naval Officer, now Postmaster General of the U.S.A. Announcement of Day's literary work coincided with his order that post offices across America withdraw the stamp slogan cancellation: "Report Obscene Mail to Your Postmaster." Day said the order was in keeping with his new policy of de-emphasizing publicity in conection with postal law enforcement.

Service Available To Help New Converts

At last there is a service, freely available to anyone in North America, to lead a newborn "babe in Christ" step by step over the shoals of satanic opposition to a victorious life of fruit bearing. It is carried on as a non-profit ministry, sponsored by the Philippian Fellowship, an interdenominational band of soul-winners who use the materials furnished by Book Fellowship International of North Syracuse, New York. BFI is a non-profit corporation, founded in 1946 by a group of Christian laymen, aided by such men as Dr. V. Raymond Edman, of Wheaton, Dr. Robert G. Lee of Memphis, Dr. Stephen ing evangelical leaders.

This new service is called THE SHEPHERD'S CLUB, and is an outgrowth of BFI's SALVATION TRACT CLUB. The STC is a series of prayerfully worded letters and tracts sent monthly to your unsaved loved ones, at your request, but without your identification, for one year. THE SHEPHERD'S CLUB was the suggestion of a woman whose loved one was saved through STC, and who felt the need of a similar series of letters and tracts to help the new Christian become a fruitful soul winner.

Ecumenical Work Camps

NEW YORK, N. Y.—Eleven hundred young people from 55 nations will seek a new understanding of each other's religious beliefs and cultural background this summer while laying bricks or digging foundations for schools, houses, chapels, and refugee centers in 37 countries.

The young people, 250 of them Americans,

will participate in the fifteenth series of Ecumenical Work Camps which have been conducted since 1947 by the World Council of Churches. Sponsor in the United States is the Ecumenical Voluntary Service of the National Student Christian Federation. American program director is the Rev. C. Frederick Stoerker of the National Council of Churches' Division of Christian Education.

The concern which motivates these work campers has received further impetus from President Kennedy's projected Youth Peace Corps which "parallels in its program much of that of the Ecumenical Work Camps." The latter, however, operate only from one to two months each summer.

'Christianity Today' Establishes Foreign Bureau

WASHINGTON—*Christianity Today* magazine has established its first foreign bureau with the opening of editorial and business offices in London on famed Fleet Street, traditional hub of British press operation. The new bureau will permit expanded news and editorial coverage.

Editorial direction of the British Bureau will be initially assumed by Dr. Philip E. Hughes, former secretary of the Church Society of the Church of England, who has been appointed British Editorial Associate. Gervase E. Duffield, Cambridge graduate and Anglican layman, will coordinate business and circulation activities as London Manager.

Dr. Carl F. H. Henry, editor of *Christianity Today,* said the opening of a foreign bureau is part of "the magazine's continuing efforts to bring readers the most comprehensive picture of contemporary Christianity."

Catholic Scholar Praises New English Bible

BOSTON, (EP)—A Roman Catholic biblical scholar has described the "New English Bible" recently published by the Cambridge and Oxford University presses as "an entirely new undertaking bursting with vigor and vitality."

Rev. Philip J. King, a professor of sacred scripture at St. John's Seminary here, said the publication of this fresh translation of the New Testament "affords us an opportunity to salute our Protestant brothers who have made such outstanding contributions to the field of sacred scripture."

AEC Research Grant to Nazarene College

WASHINGTON, D. C. (EP)—In connection with its program of encouraging basic research in Physics and Chemistry, the U.S. Atomic Energy Commission has announced a $26,000 grant to Eastern Nazarene College, Wollaston, Mass.

At the same time, the AEC announced a number of similar grants to major state and private universities. The latter included Stanford, Yale and Brown.

The Nazarene grant was the only one to a church-related college.

"Follow me and I will make you fishers of men"—Jesus Matt. 4.19

"He that winneth souls is wise"—Prov. 11:30

Dear Editor . . .

The New Fold

I appreciate the new fold in THE WESLEYAN METHODIST. Much easier to manage, also to fit into its place on the magazine shelf. Have been wishing for this change a long time. I appreciate and enjoy your paper a great deal though of another denomination.

Mrs. Emma Risser

Stop It or Join Us!

In Luke's Gospel 17:17 we find our Lord deeply grieved because only one of the ten lepers cleansed returned to give thanks. And I feel I would be one of the "nine" were I any longer to withhold a word of thanks and appreciation for the good things I find in THE WESLEYAN each week.

Only one who has recently been affiliated with a "Stop-it-or-join-us" group can fully appreciate the recent editorial bearing that title.

There is an awful lot of truth contained in that short space, and I like the manner in which it was presented.

William Faddler

Are Reapers Needed?

Just a note to tell you I haven't any dates to offer for the evangelists' slate. I am sorry I must report like this. It seems my name should not rightfully take up the space in the slate when there are such few dates to report. However, I would be pleased to yet have my name appear until I feel the pressure of procedure is changing.

It is a testing time to me, having been used in evangelism with a completely full slate for four years while affiliated with the _____ Church in the years of 1939-1943. However, I know I am little known in the Wesleyan field of evangelism.

Perhaps there are other reasons for a lack of calls. Out in this section there is quite a trend to call pastors for services rather than evangelists. Also, as I travel through the country I notice decreasing interest among the Wesleyans for scheduled revival services. Perhaps in this I am wrong, not perceiving the whole of the matter. However, our small evangelistic slate is sparsely filled in contrast to our number of churches.

Please do not understand this letter as one of complaint but one arising of desire to understand the situation. I am looking to the Lord to have me in line for His use and guide me to rightful decisions concerning His fields of endeavor.

When you can, remember me in prayer.

A General Evangelist

Why Is It Necessary?

Why is it necessary to have both a missionary magazine and THE WESLEYAN METHODIST magazine? Why not incorporate the two magazines into the "denominational voice," and feature missions once-a-month? After all, missions is a project too great for one small organization in the church. The entire church needs to feel its responsibility to missions. The Woman's Missionary Society is doing a fine job, but their title, their publiication, and design of organization limits, to a great degree, our Church's effectiveness in the great world challenge of missions. This isn't a job for Wesleyan men, or Wesleyan women, this is a job for Wesleyans!—all of us; not separately, but unitedly.

I've been reading about our feelings of distress in THE WESLEYAN METHODIST over our failure to support missions as we should and could. Is not the above one of many steps that must be taken toward correcting this malady? It is one thing to feel and know distress over something, yet quite another thing to actuate redress. I realize that this represents only a part of the total problem, but it does share a large part.

Carl Jackson

Another "Repairman"

We like very much THE WESLEYAN METHODIST. My husband is a mechanic and a car dealer in this small town. The article of "Repairman, etc." reminded me of him.

One of his customers rode to Phillipsburg with him and THE WESLEYAN was with the other mail in the seat. While my husband was getting parts, Mr. H_____was reading THE WESLEYAN. He remarked that "it was sure a good paper with lots of truth." So, we are sending it to him, for he said they did a lot of reading and what better reading could a person ask for.

Personally, I'm very thankful for: (1) a holiness church with open doors both morning and night; (2) the Bible; (3) a godly minister who preaches the "strait and narrow way"; (4) a land of freedom and worship.

Mrs. Milo Iman

Pastoral Calling

I have appreciated THE WESLEYAN METHODIST and the articles appearing in it, and the fine work you are doing. In the recent Minister's Issue, the articles on calling and and vistors were very helpful. In my contact with pastors in various places, I have come to the conclusion that pastoral calling is one of the weakest, if not the weakest, area in the Wesleyan ministry. Would it be possible to have a series of articles in the church paper to help remedy this?

W. C. Cessna

Editor: *This is a vital observation. How has the Lord led you, fellow minister?*

Minister's Issue

So many things may be transpiring on Thursday [Dedication Day] that I may not be able to express my appreciation as I desire for the recent issue of THE WESLEYAN METHODIST which dealt particularly with the work of the ministry of our Church.

I hope, if the Lord wills and it pleases you, that there may be other issues from time to time continuing this valuable contribution. Comments favorable and abundant have been heard from students and others apropos of this helpful issue. Many thanks again for this contribution.

Dr. Roy S. Nicholson

Church News

Sixty Years, Nine Months Represented

April 2, 1961, was a big day in the Florence (S. C.) Wesleyan Methodist Church. Everyone knew that it was Easter Sunday but it was also "Pin" Award Sunday to many. It was a recognition of faithful attendance with four receiving 6-months, one 9-months, and two 2-year Wreaths; three 3-year Bars; five 4-year Bars; five 5-year Bars. The resulting grand total is 60 years and nine months of faithful attendance. The Florence Sunday School uses the Cross and Crown Pin System.—*Bill McBride, Sunday-school superintendent*

Conner (Mont.) Church Revival

The Conner church experienced one of the greatest revivals in its history. Many said they had never seen anything like it before. Believers were sanctified and sinners converted, children were seeking the Saviour to be saved, others to be sanctified.

We deeply appreciated the ministry of Rev. Richard Jackson and would like to pass on to you that if you desire truth and are hungry for the message of holiness, this is your man. We thank God for the faithful servant, but most of all are thankful for the faithfulness of the Holy Ghost. We shall never be the same at Conner, and we have much to praise God for.— *Benjamin Joachim, pastor*

Spray, N. C. Revival

Revival continues at Spray, South Carolina, even though the special services with Rev. Lewis Uhlendorff are concluded. God came on this meeting like I have never seen in years. Cottage prayer meetings had been going on for some time before the revival and the presence of the Spirit was felt upon every service.

God blessed Brother Uhlendorff with great liberty and about 70 souls came to the altar during the meeting. Several were reclaimed during the cottage prayer meetings also. We received 18 members into the church Easter morning. During the meetings we had visitors from a number of churches in the area. Many of these received help.

God is still moving in our midst. We were called from our bed about midnight last Sunday night to go to the church to pray with a penitent sinner. God blessed and is helping. Help us pray that the revival will continue.—*Bernard Smith, pastor*

Mission Accomplished!

May God be praised for the succesful completion of what appeared to be an impossible task. In the pre-Easter Advance Visitation, 559 calls were made in the course of six days of visitation, with over 80 visitors participating. Mr. and Mrs. Owen Kagey directed the effort. Preparation began some three months ago with the Kageys preparing cards, arranging details, and plotting the visits. Fruits from this effort will be in evidence.—*Skyline Church Bulletin*

"THE WILLING horse gets the heaviest load, but—he develops the strongest muscles and generally gets the most oats."

Oklahoma City, Okla.

Address of Dr. Wright

The address of Dr. Frank H. Wright, whose wife recently went to be with the Lord, is 37 Clark Street, Painted Post, New York.

Rev. Harold W. Griffin Called Home

Harold William Griffin was born September 19, 1927, at Independence, Iowa, and went to be with his Lord whom he loved and served on March 20, 1961, at the parsonage home in Prairie City, South Dakota. Funeral services were held from the Beckman Memorial Wesleyan Methodist Church at Prairie City, where he was pastor for six years.

Rev. John Hunter, conference president, officiated. He was assisted by Rev. J. F. Simpson and Rev. Dean Watson. Music was furnished by a ministers quartet and Rev. and Mrs. Roland Fletcher.

The early days of his childhood were spent in parsonage homes with his father and mother, Rev. and Mrs. Bert Griffin, in Iowa and Illinois. His high school days were spent in Kansas where he was graduated from Miltonvale Wesleyan Academy in 1947. He received his college and theological training at Marion College (Ind.) graduating in 1951.

He was united in marriage to Honour May Kelly at Denison, Iowa, September 6, 1948. To this union were born two sons, Frederick Kelly, age 8, and Rodney Kent, age 5. God was the head of this home, and true love and happiness were theirs.

Harold was converted at an early age. While attending Miltonvale he surrendered his life completely to the Lord and received his call to the ministry. His first pastorate was Belle Fourche, South Dakota, in the fall of 1951. He served this parish for four years. In June of 1955 he was ordained an elder in the Wesleyan Methodist Church of the Dakota Conference. In the summer of 1955 the family moved to Prairie City where he served the Beckman Memorial church until he was called to his reward.

In May of 1959 he was stricken with a malignant condition and underwent surgery at Rochester, Minnesota. Through the tender mercy of our loving Lord he was permitted to return to his home and parish. He regained a measure of health and resumed his pastoral duties in a limited way until December 1960, when it became evident that the Lord was calling him home. He was tenderly cared for by his wife and loved ones during his last days of intense suffering. His last conscious words were "My Jesus I love The; I know Thou art mine," His life was a radiant testimony of what God can do in a life yielded to Him. He is awaiting in Glory his wife, his sons, his parents of Houghton, South Dakota, one sister, Mrs. Helen Heer of Topeka, Kansas, a brother Everett of Waterloo, Iowa, nieces and nephews, his loved church, and many, many friends.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4: 17, 18).

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The Wesley Press
Box 2000 Marion, Indiana

I Was Reading . . .

from page 3

Difference in Protestant and Roman Catholic Beliefs?" It is published by Abingdon and sells for only 35¢. The other booklet bears the title, "The Gospel According to Rome," and was written by John H. Gerster. It is published by Baker and sells for 50¢. Both may be ordered from The Wesley Press, Box 2000, Marion, Indiana.

● in the April issue of *Christian Life* these very interesting observations from the pen of the editor, Robert Walker. "Speaking of Graham, his conversation with President Kennedy several months ago, of course, was noted in the press and on the radio. What neither details, however, was the content of the conversation. Although this must necessarily remain a somewhat guarded secret, nonetheless in Washington the week after I learned several interesting sidelights. One, that the conversation lasted not only over the luncheon table, but for six solid hours. Two, the conversation was not simply about how Catholics and Protestants might agree, as reported by the press and radio, but included a detailed explanation by Graham of the way of salvation by faith in Christ and of Bible prophecy—including the second coming of Christ. To this the President is reported to have said, 'This is astonishing. Why doesn't my church tell us about it?' "

● this excellent quotation from an Easter sermon by Dr. Donald Grey Barnhouse. "When Charles Haddon Spurgeon was a young preacher, he wrote to the aged Horatius Bonar and asked for his picture. The old man sent it and wrote, 'Dear Spurgeon: If you had waited a little, you could have had a better likeness, for soon I shall be like Him.' "

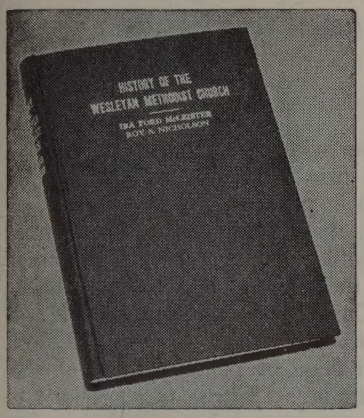
● concerning the power of state control over church-related schools that receive state aid as cited in an article written by Jean White for *The Washington Post* concerning the New Orleans integration crisis. She pointed out that although the Roman Catholic Church is a powerful voice in New Orleans it could not implement its teachings on integration because of the danger of losing state aid for its parochial schools.

Archbishop Joseph Francis Rummel wrote in a pastoral letter several years ago that segregation is morally wrong, but Msgr. Henry C. Bezu, Catholic arch-diocesan superintendent of schools in New Orleans, has said that Catholic schools will start to desegregate "only when public school integration has been effectively carried out."

EVERY WESLEYAN MINISTER

Should Have These Books in His Library

HISTORY OF THE WESLEYAN METHODIST CHURCH



Revised Edition

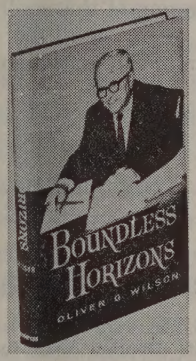
by Dr. Roy S. Nicholson

Know your Church and her various enterprises if you would enlarge her membership . This revised edition of the History of The Wesleyan Methodist Church brings you up to date on the many changes which have taken place in the past 18 years since Dr. I. F. McLeister first edited the History. **$5.00**

BOUNDLESS HORIZONS

by Oliver G. Wilson

This work is a compilation of selections from Dr. Wilson's editorial writings. He reached into the vast experience of his own deeply consecrated life to bring forth in striking sentences secrets concerning Christian growth, God's presence in days of trouble, the marks of a Christian, the Christian home, social responsibility of the Christian, holy living and victory. **$2.00**



BUILDING THE HOME CHRISTIAN

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THE WORLD'S MOST AMAZING BOOK

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This book gives a wealth of information about the origin, transmission, translation, and distribution of the Bible. It helps to establish in the reader an unshakable confidence in the truthfulness and trustworthiness of the Bible as the divinely inspired revelation from God. **$4.95**

THE GOSPEL OF THE COMFORTER

by Daniel Steele

This is a reprint of a book concerning the work and ministry of the Holy Spirit. This book is now listed as required reading for candidates for Elder's Orders. **$3.25**

THE MEANING OF THINGS

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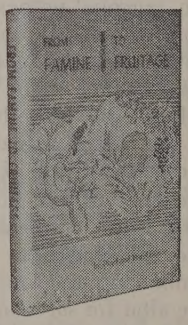
From FAMINE To FRUITAGE

by Floyd and Hazel Banker



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Soul Winning

LANE HOSTETTER

I WRITE these words with joy and praise to the Lord.

This afternoon a 74-year-old lady in a local hospital by faith received Jesus Christ as her personal Saviour. It was my privilege to witness the power of God to save.

Soul-winning is one of the highest privileges of a Christian's life. However, this is not done by any man; this is by Jesus Christ. We are instruments to lead others to the place or time when this happens. It has been said: "The next thing to knowing we have found Him, is to find someone else and say, 'Come and see.'"

There are many ways to bring a person to this greatest of all events. Each approach may be different as well, for the power of the Holy Spirit works perfectly in this respect through time, circumstances, events, and people.

The elderly lady mentioned above was the result of an acquaintance of over a year. The first contact was made in a hospital; then in the home; and finally the victory in Christ today. Others have been led to Christ during revival services. This type of soul-winning is of a bit different nature. The seed may have been sown from a Sunday-school class, a sermon of previous presentation, personal witnessing, radio or television evangelist, church periodicals, newspapers, magazines, and other various ways. All of these may have contributed towards the winning of a soul in the revival service, in addition to the emotional pull of that hour.

There was the tall and husky father of over forty who came one Sunday afternoon to the church to ask about church membership and knelt with the pastor at the altar for salvation.

The three boys who knocked on the door asking to speak with the pastor about how to be saved. Praying there by the front porch with heads bowed they asked for forgiveness of sins and that Christ would come into their hearts.

The half-dozen teachers at Vacation Bible School, each counselling six to eight children and leading them to Christ, after they expressed the desire to be saved.

The grandfather who knelt one evening with the pastor after telling a sad story. He went to prison for an offense and led several other men to Christ while serving his term.

Add to these those in the home. This is the day! God leads the conversation aright; opens the heart to understand and see anew the need, and to follow by faith in Jesus Christ.

Soul-winning! Who had a part in the winning of this soul? The minister of 20 years ago, the Sunday-school teacher of 30 years ago, the Christian neighbor with his kindness and courtesy; all true Christians he had known and their positive, happy witness. I believe that usually no one person is responsible. But it is a joy to be present at the moment one accepts Christ. If all Christians would be a part of the soul-witnessing, many more would have the privilege of being present at the soul-winning. "Christ never told His disciples to stay at home and wait for sinners to come to them."—*Lancaster Pa., pastor of the Lancaster congregation. This article is reprinted from "Evangelical Visitor."*

Worth Quoting—

Genius of Evangelism

IT IS the very genius of evangelism to center its attention upon individuals, one by one. The shepherd left the ninety and nine to go out after the one that was lost; one lost son broke the heart of the father. What a strategy of faith this is!

In 1784 *Jefferson* was the chairman of a sub-committee of the Constitutional Convention meeting in Philadelphia. He proposed a plan by which slavery would have been abolished in our country forever. *But it was lost by one vote!* Jefferson afterwards wrote:

The voice of a single individual would have prevented the abominable crime from spreading itself over the new country. Thus, we see the fate of millions hanging on the tongue of one man, and Heaven was silent in that awful moment!—*Lin D. Cartwright*

Missionary Challenge

A MISSIONARY writing from Manchuria told of seeing displayed by a Standard Oil depot in that far-away country the ambitious slogan: "Get the Light to Every Dark Corner of the World." Is there not in this aim a rebuke and a challenge to the churches of Christ? For the fact confronts us that multitudes of towns and villages lighted with the kerosene oil of the West have never yet had the light of the saving Christ.

Hartford City, Ind., Ralph and Olive Coleson,

"GOD WILL forgive those who start late in life to serve Him, but He will not forgive those who quit early. 'Be thou faithful unto death,'"

"NOT FAILURE, but low aim, is crime."

Asheville, N. C.

• • •

"WHEN a person does not attend church any day of the week, he is a Seven Day Absentist."

"IT MAY BE strange but we cannot spell 'success' with (you).

"SOMETIMES justice is spelled with five letters—M E R C Y."

"A MAN'S knees are better weapons of warfare against Satan than his fists,"

Chantilly, Va.

• • •

"IT IS only the continuing Christian who will reach the continuing City.

"WHEN your religion gets into the past tense, it becomes pretense."

—Atwood, Louisville, Ky.

• • •

"IT IS all or nothing where the cross is concerned."

"THERE should be no price tag on a man's principles."

"IF YOU want your neighbor to know what Christ will do for him, let him see what Christ has done for you."

"FAITH is not beliving that God can; it is knowing that He will."

"HUMILITY is a strange thing. The moment you think you have it, you've lost it."

"WORRY is the advance interest you pay on things that never come."

"SUCCESS comes in *cans*, failure in *can'ts*."